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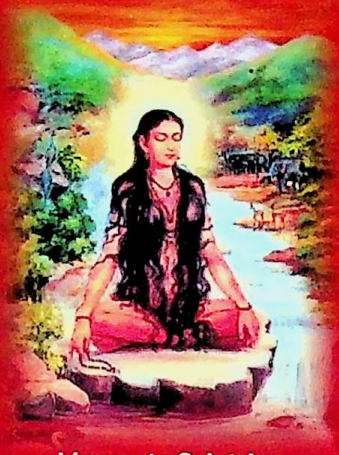

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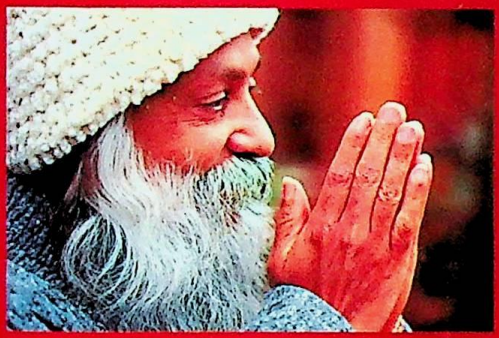

The Ultimate Blossoming :
OSHO ON DEATH

INDIA IN AN ASIAN MILLENIUM

ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION, BELGAUM.
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Sri Gurudev Dr. **R. D. Ranade**, M.A., D. Litt. was one of the greatest Mystic Saints of the modern India. He was a world known philosopher. His philosophic literary work from his books 'The Constructive Survey of Upanishadic Philosophy' to 'Bhagwadgita as the Philosophy of God Realisation' have left behind memorable glorius imprints. He has been Vice Chancellor of Allahabad University and also Professor, Head and Dean of Philosophy therein. He had a vision and concern to achieve holistic welfare of the entire humankind as his family through the sustained awareness of spiritual unity in the varieties of diversity. Gurudev conceived the ACPR in 1924 at Pune. Elaborate 'Prospectus' for the ACPR prepared by him testifies to his vision and its implementative concern. In 1952, Sri Gurudev Ranade registered the ACPR, Belgaum as a Public Trust in the Educational and Research Category. In 1965, Hon'ble President of India, Dr. S. Radhakrishnan -an associate of Sri Gurudev, inaugurated the present building of ACPR. It is popularly known as Gurudev Mandir. Soon a quarterly journal ***'Pathway to God'*** was started and has stepped into 46th year of its publication. ACPR has published lots of books written by eminent writers and are available for sale. ACPR has a well equipped library containing many rare volumes for use of general readers as well as Research Scholars. A college for Yoga, "Dr. Ranade College of Yogic Sciences and Research" was started in 2006 It is affiliated to Karnatak University, Dharwad.

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We thank all our contributors profusely and expect more and more insightful and erudite articles in future to make Gurudev's vision of one God, one religion and one humanity a reality.

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The views should be in 3-4 sentences only.

Looking forward to your views.

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UNIVERSAL FRAGRANCE

-Dr. R. D. Ranade

CROP OF GOD

You have the field of your body with you. Why don't you raise a crop of God in this field? A Poet-Saint asks us, "What you have to do is to go through the seven agricultural operations. First you have to employ good, silent and quiet oxen, not turbulent oxen, which will play mischief. Tranquility and self-control should be the oxen you employ for the first operation upon the field of your body. The plough is your moral consciousness, and by means of that you should plough the field. Then there are certain weeds of egoism which you should clear away. And fourthly you should spread the manure, of equanimity and make the field quite level. Unless you have spread out the manure, put it inside the earth, and made the ground level, the crop will not come up. So spread the manure of equanimity in order that the whole thing becomes ready for further steps. Sow the seed of your spiritual teacher's instructions. But then mere seeds would not be of much value, unless the rain pours down. The rain is your meritorious deeds. If the rain fails, the seed will be scorched away. It is the rain of your meritorious deeds which will help the growth of seed. And when the crop will grow, there will also be superfluous growth of weeds alongwith it. Remove the weeds in the form of evil tendencies and bad deeds. And then the crop will be plentiful. When you have gone through all these operations, then by God's grace, if the crop comes up , enjoy that crop and live upon the bliss of God-enjoyment.

Editorial

India is a land of spiritualism. It is the mainstay of our country. It reminds me a story that happened with Sri. Rabindranath Tagore,a great poet and Nobel laurette in literature from India. When Tagore was honoured with Nobel award.He was felicitated by Germans. At that time, when Tagore was about to enter the Hall where he was to be felicitated, a German little school girl, gave a rose to Tagore and said, "*We Germans love Indians*". Spontaneously, Tagore asked the little girl, "*Why you Germans love Indians*". The girl instantly uttered, "*We Germans love Indians because you love GOD*". Such is the spiritualism that is embedded in our nation. So, our nation is rightly called as 'Punya Bhumi'. God has taken many *avatars* in India.

The spiritualism is the answer for many of the ills and evils of the society that is being faced today. A society is a group of people; geographically, it could be people living in the same place; business-wise; it could be goldsmiths, silversmiths traders and so on; it could be religion-wise, all the Christians, all the Hindus, all the Muslims, all of them forming a group; it could be family-wise as in India, where traditionally we have descendants of Bhrigu, Bhargava. So, a society has many aspects. People could group themselves in many ways it could be by family, it could be geographical village, town, district, nation, it could be by trade or it could be all the women doing something together for women. So, there can be many groups of the community, many groups of the society. All these are interconnected and not exclusive. You can be a member of a geographical society and at the same time, you are a member of your ethnic group, also a member of the students group, and simultaneously, you belong to a particular religion and to a par-

not one. Sri. Aurobindo had a beautiful vision of spiritualized society. A spiritualized society would live like its spiritual individuals not in their ego, but in the spirit, not as a collective ego, but as a collective soul. Unless an individual becomes spiritual, the society can not become spiritualised. A spiritualised man means he is guided by the Divine and not by his mind. A man guided by his spirit is what the 'Gita" speaks of a "Trigunatita', a person who has gone beyond mind, life and is guided by their soul, it becomes a spiritual group. So, we have to start living in spirit and not in EGO (Edgeing God Out). Ego in Hindi means 'Aham' -Ahamkar. Ego is that attitude of our consciousness which looks at the world from its own centre, I am speaking, I am listening, I am being praised. So, ego is that attitude of our consciousness which looks at the world from its own centre and not from the Divine Centre. Everything belongs to the Divine. If you speak it is he who is speaking through you, if you hear, it is he who is listening through you. 'The I-ness' disappears. In spiritual society, everybody is in spiritual consciousness. Everybody is just in tune with him, quite automatically. A spiritualised man is one who is conscious of the Divine working in every thing, through every thing.

The ultimate aim of every Yogi, Guru, Mahatma is making a "Spiritual Society'. When 'I-ness' disappears, individuals and society is elwvated at a higher level. This will remove all sorts of difficulties that we are encountering today. The 'Pathway to God' aim at making society a spiritualised one.

"Where the Lord's name is uttered, there resides all purity, power and goodness ". -*Swami Ramdas.*

-*Dr. Anand D. Mulgund,*
Editor-in-Chief.

THE ULTIMATE BLOSSOMING: OSHO ON DEATH

-Dr. Satish K. Kapoor

Existence hangs on the twin poles of birth and death. But while the occasion of birth is often a matter of celebration, death is looked upon as something horrendous which may shake even the bravest and the wisest.

Man, is on an eternal pilgrimage, undergoing one life after another till he attains perfection. Driven by an innate philosophical or existential urge, he is curious to know his fate after he ceases to exist on the physical plane. Death, the cardinal truth of life, has remained the greatest mystery for the common man and the eschatologist alike, who have, through the ages, posed a number of questions. Does the termination of man's temporal life mean death? Is there any fundamental link between apparently appears to be dead and what is alive? Is death an end in itself or a stepping stone to better forms of existence? Is there an invisible, eternal self behind the visible, electro-biochemical mechanism, called the human body?

Osho (1931-1990), who reconciled the material with the spiritual, the natural with the supernatural, and the sacred with the profane viewed death not as an ectopic happening - something opaque or abnormal - but as a continuum in an ever-growing, ever-rushing flow of existence. "If birth and death were contrary to each other, how could birth end in death?", he asked.

Death is the culmination of life, its "ultimate blossoming". The journey and the goal are not set apart. The journey ends in the goal.

Death and life are the two polarities of the same energy, of the same phenomenon. They are not separate or opposites but the very condition of authentic existence. "Life is moving away from the original source. Death is coming back home". "Life is foreplay, death is orgasmic". It brings life to a beautiful peak. Life is not just confined to the period that lies between birth and death. On the contrary, "births and deaths are small episodes in the eternity of life".

Like Vedantists, Osho regarded man as a wave on the boundless ocean of existence. The wave subsides for the time being only to return in a rejuvenated form. In fact, nothing is born,and nothing ever dies. "Things only move between manifestation and un-manifestation. They become visible; they become invisible". Human body is like an apparel, and it is not wise for one to identify oneself with it. Nor should one ignore it, or torture it, as the Divine Being is graciously seated inside in full glory. Life and death are both parts of one "greater life". That which is beyond goes on using life and death as two wheels of a cart.... It lives through life; it lives through death. Death and life are its processes, like inhalation and exhalation".

To Osho, Existence is paradoxical - it exists in opposites. The course of life is dialectical, and one may find opposites complementing and supplementing one another. "Life exists only though death - that is the paradox. And one can become a conqueror only

by surrendering - that is the paradox. One can have only by losing - that is the paradox. And one can be full only when one is empty - that is the paradox". This comes closest to the Taoist vision of Chuang Tzu who saw adversity and prosperity, security and danger, growth and decay as a part of the process of "reverse evolution" which unites opposites. The world, believe the Taoists, has come out of the "unrealised potentiality" of the *Tao*, and it is the fountain of the active power (Te) in "all that has being". Says the *Tao Te Ching* (XVI, XL);

"All things come into existence,
And thence we see them return
Look at the things that have been flourishing;
Each goes back to its origin.
Returning is the motion of the Tao..."

Osho was no recluse who would reject life or be indifferent to the visible phenomenon, like Lao Tan (6th century B.C.E.), who justified inaction by saying that the Tao takes its own course irrespective of what we do. Rather, he argued, that it was not possible to understand death without understanding life, in all its phases and aspects. But life could not be grasped through some dogma or philosophy. There was no way to know life "expect by living it", "being alive", by "flowing" or "streaming with it". Life is not a "thing" but a "process", a "wandering", not a "home". It is not anywhere in the future but here-now. None can guide another into the meaning and purpose of life; the explanation will have to come from within. Life consists "in adventure, in constant enquiry and exploration". Unlike plants and animals whose life is somewhat pre-

programmed, man with his self-consciousness, reflective thinking, ability to discriminate between good and evil, and having the power to rise above his milleu, can choose to become a devil or an angel.

The apparent diversity in life was seen by Osho as "the notes of great symphony". Like Epicureans, he said that "life is the only truth there is". But at the same time he regarded matter and spirit as the two sides of all existent things. "Matter is the outer side of spirit, spirit is the inner side of matter. They are not separate... Hence a right vision, a total vision of life will be a synthesis, a synchronicity between matter and consciousness". Osho saw the principle of polarity behind creation. God, the divine architect of life, had put "the bricks of birth and death together", facing each other. "Think of the world where death does not exist. Life will not be there eternally, because if death does not exist, life will simply disappear".

To Osho, life was "non-Aristotelian" and "non-Eucledian". Hence it dodged persons who lived in the glasshouses of ideology. Life could be grasped only when one was ready to delve into the unknown realms of existence."If you cling to the known, you cling to the mind and the mind is not life. Life is non-mental, non-intellectual, because life is total. Your totality has to be involved in it."

Like the classical Buddhist thinkers, notably Acharya Nagarjuna (C150-250C.E.) Osho believed that even though death was an unavoidable feature of existence, it caused distress only to those who tried to evade it, in one form or the other.

The question arises, if life and death were the two ends of a continuum, called existence, why did people fear death? Was it instinctive or the consequence of faulty perceptions injected by religions or sects into the minds of human beings? Osho blamed "pseudo-religions" for propagating a negative view of death, for presenting it as the arch rival of living beings, and for keeping an anti-life attitude. He agreed with Francis Bacon that men fear death as children fear to go in the dark; and as that natural fear in children is increased with tales, so is the other.

Fear is auto-psychotic as it stems from a desire to cling to the outer self. All forms of fear are just echoes of the most fundamental fear - that of death. When we see someone dying, we are in a state of trepidation as "each death reminds us of our own death". We are not participants in that grim experience yet we feel shaken. What do we observe - that the "dead" man is no longer breathing; that his heart beats no more; that his body is undergoing decay. "But do you think all these things put together are equivalent to life?" he asks. "Is life only breathing? Is life only heartbeat, the blood circulating and keeping the body warm? If this is life, it is not worth the game." There is obvious something more to it than is ordinarily felt or perceived.

"God! Is there anything uglier than frightened man"? asked Jean Anouilh (1910-1987), the celebrated French playwright. Unfortunately, fear is embedded in the collective psyche of mankind, and it manifests itself in myriad forms. Osho ruefully noted that man had structured his life out of the fear of death.

"The fear of death has created society, the nation, family and friends. The fear of death has caused us to chase money... And the biggest surprise is that our gods and our temples have also been raised out of the fear of death." It was this fear which was exploited by the priestly classes and others for their selfish ends. Taking a dig at his own countrymen, Osho said : "This country of ours talks untiringly about the immortality of the soul, and yet is there anyone more scared of death than us.... Is it ever possible for people who believe in this principle to become slaves? They would rather die... Because they know there is no death. Those who know that life is eternal...would be the first to land on the moon... to climb Mount Everest.... to explore the deapths of the Pacific Ocean! But no, we are not among those... In fact we are so scared of death that... we go on repeating: "The soul is immortal". Nothing becomes true by repetition."

Death is interwined with life in much the same manner as the seed with the tree. The seed ought to die if it has to unfold its potential. The body is the shell; the spirit is the kernel. In death, the two are separated. Man fails to realise that he existed even before his birth, and that he will continue to exist even after he is physically no more - in some other form, with some other label.

The influence of the Vedanta philosophy is clearly discernible in Osho's view of life and death, even though he moulds it, and often mixes it up with the perceptions of Zen monks, Jewish mystics, Bauls, Vaishnavas and Taoists. Who is afraid of death in You? He asked. Obviously,

life is not because how it can be apprehensive of "its own integral process"? "It is the ego which is afraid in you. Life and death are not opposites; ego and death are opposites. Ego is both against life and death."

Osho's view that death should be an occasion for celebration may look quixotic at the outset. But a deeper study of it is likely to change our opinion. If at all we regard death, as most of us do, as a return to the primordial source of existence, or as Herman Hess puts it, going into the collective unconscious and losing oneself in order to be transformed into purer form, there can be no reason to feel anguished. "No death is death; because every death opens a new door - it is a beginning, a resurrection".

The idea of death as being the apogee of life ought to make one jubilant. It is like the drop becoming ocean once again, the finite merging into the infinite, or the part becoming the whole. But only those who have "lived intensely" by accepting the polarity of life - its summers and winters, springs and autumns - without complaint can remain tranquil in the face of death. "If you have lived moment to moment totally, if you have squeezed out the whole juice of life, your death will be the ultimate orgasm". On the contrary, those who have lived "in deep unconsciousness will die in deep unconsciousness".

Osho's observations may sound a bit iconoclastic but they are quite in consonance with eastern religious traditions which regard death as the gateway to the abode where one can fully be what one basically is. The Vedic the Brahaminical

literature, for example, combine the phenomena of death with life. The Shatapatha Brahman says: *"antaram mrityor amritam"* i.e. "Within death there is immortality". The Bhagavadgita and the Upnishads corroborate this view to a great extent. *Akal Mrityu* or the untimely demise of a person, causes a rupture in the existential order of things. But he who has completed his lifespan does not die. Raimundo Panikar (born 1918) explains it thus in *The Vedic Experience: Mantra Manjiri* : "He has simply consumed the torch and exhausted the fuel. The flame of his life goes on, and it burns in his sons, his daughters, his children's children, his friends, his work, and in his ideas which are scattered to the winds... The old man does not die, he simply finishes his commerce with life. "A well-known Sanskrit phrase sums up the whole matter thus : *punarapi jananam, punarapi maranam, punarapi janani jathare shayanam.* "To take birth again and again, to die again and again, to lie in mother's womb again and again". The process continues till one attains the blissful state after transcending the cycle of birth and death.

Can death be known without dying? Of course, yes, if one can, as the Sufi mystics say, slip out of one's body and mind, and watch it from a distance. Call it Astral Travelling, so ardently propagated by Lobsang Rampa (1910-81), Osho vouchsafed for its authenticity. But he disdained the magical part of it. His emphasis was on meditation, which he described as a voluntary entry into death. "Whenever you meditate, you will find death moving around. In love, in orgasm, in any aesthetic experience, in

Absolute was my state in times primordial,
O Tuka,
I have realized it through consummation with the Eternal.

The state of "dying while living" is the bliss of absence of I-ness, to remain in the world and yet be outside it. In another abhanga, Tukaram says :

I speak and yet I am silent;
I have died but I am alive;
I live among people,
Though in truth, I do not;...
I have broken free of all bonds.
I am not what I appear to be, O Tuka.
You want to know?
Ask the Lord what I really am.

What does one experience when someone undergoes somatic death? Osho, who during his childhood, accompanied almost every funeral procession in the town,and would sit for hours in song - whenever you suddenly lose your ego, death is there." Death separates one from one's body and mind; in meditation too, the "outer circumference" remains. But meditation was not something that could be done in the manner one took breakfast or dinner. It was an experience of the void, and it made one's life as wide as the open sky. "Then you do not live like a Hindu or a Muhammedan, Indian or German; you simply live consciousness". In meditation, death occurred "only outside, not inside."

Sant Tukaram, one of the greatest saints of Maharashtra described his state of realisation thus:

My death is dead, I have been made immortal;
Death's edifice has crumbled, its source is destroyed;
And I have become oblivious of my body...

near the burning pyre, like *tantriks* and *siddhas*, finally realised that the occasion of death could be purposefully used to produce in oneself a deep, existential awareness of the transitoriness of the phenomena. Even the energy released by the dying person could be absorbed by the people present there. "If you are in silent space around him, you will go on a great trip. No psychedelic can take you there".

Osho regretted that people indulged in idle talk at the cremation ground, ignoring the great phenomena that was happenning. "If you watch, you will feel ripples coming back in a reverse order, and when they are totally concentrated in the navel, you can see a tremendous energy, a tremendous life-force." The tradition of using death as a means to attaining *satori* is still in vogue in some monastic orders.

Osho believed not only in the theory of reincarnation but also in the fact that the souls which left their bodies could be contacted with the help of appropriate mediums. He, however, noted that only those souls could be approached which had not attained to their oceanic existence and were craving for a new body. In one of his discourse at Manali (October 2, 1970) he remarked: "Do you think there are only as many persons here as are visible to our eyes? No, there are many more who are invisibly present here, and they can be contacted right now, if you wish." Occultists believe that a vapour-like substance called ectoplasm emanates from the body of a dying person, and the disembodied soul can be contacted through it. Camille Flammarian (1842-1925) in his famous book "The Unknown" wrote about it: "Ectoplasm is a substance

which contains finer matter in vibration, and this finer matter forms the undergarment of the soul; So we have two bodies - the gross physical body and the finer or etheral body which either exists in each one of us". Those having psychial abilities can easily establish communication with the world of spirits.

Like the ancient Chinese and Japanese mystics, Osho argued that what one did at the moment of death determined one's next birth. He who was fully awake at the time of death would attain to "full consciousness" in his next birth, and vice versa. The awakened soul could even "choose a womb" for itself. "One who has taken birth in awareness, we have called him avtar, tirthankar, the Buddha, Jesus, Krishna... having taken conscious birth this becomes their final journey on earth".

Is there any hell or heaven tucked up somewhere above where the earthly deeds of persons are accounted for, as believed by many religious traditions? No. Hell and Heaven are not geographical expressions, but states of human mind. "Hell means disharmony within you, and with existence too." The moment one is in harmony with oneself and with existence, one is in heaven.

Osho, the life-affirming prophet, is now one with the Being. His wave-body disappeared from the planet earth on January 19, 1990. "Never speak of me in the past tense", ha said in his last message. "My presence here will be many times greater without the burden of my tortured body". How true!

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LINGAYATA SAINT'S OUTLOOK ON ENVIRONMENTAL BEAUTY

- Prof. M. A. Jalihal

The world is awakening to find itself in an ever deepening environmental crises and serious degrading climatic changes.... Lingayata (Virasaiva) vacanakaras have acknowledged the sanctity and dignity of natural and human environment. A mystic poet Akka Mahadevi begs and sees nature as the very God.

The existential situation of man is such that he is one among the many things together constituting the environmental universe including him. If man is to live and survive effectively he is compelled to act, react and interact with the environment from which his existence springs. Our minds naturally scan the environment for dangers and resources, a useful mechanism when we are hunter-gatherers. The world is awakening to find itself in an ever deepening environmental crises and serious degrading climatic changes. But India's *"National Action Plan on Climatic Changes does not even show an awareness of the threat that climatic change holds out to India and the rest of the world, let alone address it"* (DNA July 8/2008 Mumbai Publication. Premshankar Jha - No time for blame game. India's response to climate change is woefully inadequate and lacks urgency.) All countries committed to December 2007 Climate change conference in Bali, have done nothing to avert

the threat posed to humanity by global warming over the next 2 years, so that these could become the basis of a new Kyoto Protocol, to come into force in 2013, Indian National Plan holds that the Global predicament is breath taking.

The threat that not only India but the whole of humanity faces is not one of impoverishment, flooding, or the disappearance of coastal plains and small island nations. It is the extinction, if not of the human species then a very large part of it, and will certainly bring down the entire edifice of civilisation in a scramble for living space, famine, war and genocide. What is more, if the evidence is gleaned from studies of climate changes since the last ice age is any indicator the entire change could take place in as little as 2 or 3 decades. This is a conclusion of the Assessment Report of International Protocol for Climate Change. If this is the case we will leave our grandchildren a hell on earth in which to live out their miserably short lives.

We can only start from where we are and what we are. The 1998 Human Development of the UNDP has brought out the pollution and waste generated by the wreck-less exploitation of natural resources on a scale beyond the earth's capacity to absorb and convert them. In this way of human consequences lies not only folly but disaster. Global warming from Carbon-dioxide can be devastating by way of increased frequency of storms and draughts, extinction of some species and possibly sudden savage flips in world's climate. This phenomenon is symptomatic of the failure of the western model of human

welfare. The irreparable damage to environmental beauty is the result of irreversible industrial and technological processes. This destruction of beauty is the result of careless short-sighted handling of environmental forces with no regard for the nature's working. Miles of forest trees are turned into paper but paper cannot be turned into trees. Nature works by the Spartan methods. If only our activities are in tune with nature's ways there will be harmony, order and beauty in our environment. For example, Charring cross bridge is built with complete indifference to the aesthetic value of estuary of Thames as it curves through London. Enhancement of attractiveness and beauty of less environmentally - damaging modes, particularly cycling, walking is to be recommended in the task of reducing congestion and ugliness. That is why people are advised to leave their cars in garages and reach their work destination by alternate methods. This promotes safety, security and economic efficiency like dis-benefits such as environmental degradation. There is the natural environment which may be viewed as friendly or as red in tooth and claw depending upon our sense of value. Western man believes that everything in the environment is meant to satisfy man's wants so that modern industry is said to be a rape on nature. On the contrary, Lingayata (Virasaiva) vacanakaras have acknowledged the sanctity and dignity of natural and human environment. A mystic poet Akka Mahadevi begs and sees nature as the very God when she says :

a) Vanavella neeve vanadoagaduva khaga-mrugavella neeve...

"The entire wood art Thou!

The sacred trees within the wood art Thou!
O Cenna Mallikarjuna,
When Thou pervadest everything,
Why dost not show Thyself to me?"
(No. 65, Vacanas of *Akka Mahadevi*)

b) Alisankulave, mamarave, Beladingale....
"O swarms of bees, O mango-tree, O cuckoo and the light of moon,
One thing I beg of all of you:
If you catch sight
Of my Lord Cenna Mallikarjuna, Call out to me and let me see !"
(No.64, Vacanas of *Akka Mahadevi*)

c) Chilimili endoduva Giligalira neevu kanire neevu kanire....
"O parrots, prattling your shrill patter, You have not seen Him, or have you?
O cuckoo, lifting up your voices, You have not seen Him, or have you?
O bees that dart and play around, You have not seen Him, or have you?
O swans that frolic on the lake, You have not seen Him, or have you?
O peacocks, sporting over hills and dales, You have not seen Him, or have you?
Tell me, O tell me where He is-My Cenna Mallikarjuna !"
(No. 47, *Vacanas of Akka Mahadevi*).

In this way Virasaiva mystic poets in their exalted religious mood are insired to seek their sustenance of spirituality from their environment.It is here that Virasaiva thinkers have viewed the environment in a mood of awe inspiring reverence as embodying God. According to them all things live in harmony with natural environment appropriatly to their natural tendency or dharma for example:
Giriyellade hullumaradiye-

lladuvade navilu...
" The peacock strutting on the mountain-tops - Does it do so on grassy knolls instead?
The swan that frolics on the lake - Does it so in the wee brook instead?
A cuckoo, does it sing unless the fronds Break forth upon the mango-tree?
Is a bumble-bee drawn to aflower That blows without perfume ?
Is my heart drawn to any one else Than Cenna Mallikarjuna?
Tell me, O cronies mine!"
(No.42, *Vacanas of Akka Mahadevi*)

Natural environment is taken to help support fuller life and that the sarana, seeing it in religious perspective, holds that as serving God. For example :
Vadala kalavalakkagi adaviya hokke...
"Because of body's pangs I went Into the forest; for my body's sake
I begged from tree to tree, Not missing one; for Linga's sake
They gave me alms. Begging, I turned a worlding; they,
Giving, devotees! O Cenna Mallikarjuna Lord. Thy curse upon me if I beg Again!"
(No. 213, *Vacanas of Akka Mahadevi)*
However, vacanakaras have not given the detailed measures for the protection of environmental beauty but it follows from their sense of sanctity, sacredness, simplicity of life and beauty of holiness in the nature of things that at the base of existence there is value which has given rise to the unshakable intuitive conviction that existence upholds value-intensity. They are aware of different aspects of environmental resources functioning in varied relationships to fertilise the growth of their inner and outer being as evidenced in their doctrine of *Kayaka* which everyone must have

to do some useful bodily work as a means of self-development and also contributing willingly to others development.

Protection of environmental beauty *"involves, for example, Reducing the impact of Transport facilities and their use on the environment of both users and non-users. The types of impact of concern include noises, atmospheric pollution of different kind, vibration, visual intrusion, community severance, fear and intimidation and the loss of intrinsically valuable objects such as flora and fauna, ancient monuments and historical buildings, as well as damage to buildings through acid-attack". (Transport in the Urban Environment*, page 32. Published by the Institution of Highways and Transportation, London, 1977).

If protection of environmental beauty is our objective it is wise to check with politicians and the public that the full set of problems has been identified. These objectives help to identify the problems to be overcome, to design schemes and strategies and provide guidance on the types of solutions that require avoidance of constraints, conflicts undermining our objectives. Development schemes in environmentally sensative areas, such as conservation areas, areas of natural beauty, landscape areas and traditional villages require particular care in respect of raw materials and environmental aspects of the layout. Ecological illiteracy may give rise to ugliness - a sign of disease. But beauty is crucial to environmental protection. It is central to environmental concern for preserving the beauty of biotic community. It demands prevention of loss of aesthetic values resulting from environmental degradation.

Protection of environmental beauty must aim at creating high quality environment so that *"users will feel more at ease and will respect an area better if it has a coherent overall image, has been well designed at the detailed level and is well maintained and enforced..."* (Ibid. p. 161). Attractive planting, landscaping, features and use of materials, feelings of safety and security, cleanliness and tidiness including the prompt removal of graffiti and fly posting, spaces free from clutter, heavy traffic, noise and fumes - are all aspects, among others, which are the concerns of the protection of environmental beauty. Measures to meet these requirements will be more effective if they are introduced within the designed framework which provides - a coherent image and sense of place emphasise upon focal points of interest, integration of the public and private domains. A coordinated exercise of these measures is necessary to contribute to the high quality of environment.

Furthermore, besides the natural environment man finds himself in social, human and spiritual environment. Lingayata (Virasaiva) Saranas relish the company of like-minded spiritually disciplined Godly people. They prefer death rather than to be away from this kind of spiritual environment. They are aware of their own mental and bodily desires which hurt man's true goal of life. For example:

Haavina halla kaledu
haavanaadisaballare
Haavina sangave lesu...
"Look you, good Sir: Association with a snake is good
Provided you can draw its fangs And make it play; just so,
If you completely understand Your contact with the flesh.

Association with the flesh is good. The passions of the body are
As if your mother had become A monster ... Cenna Mallikarjuna Lord,
Do not say they have a body who Are loved by you!'
(No. 142, *Vacanas of Akka Mahadevi*).

Akka Mahadevi is aware of people who humiliate and talk derogatively of saranas and retorts as in the following vacanas :

a) Mudibittu Mogabadi tanukaragidavala
Yennaneke nudisuviri yele annagalira?...
"Why do you, brothers, thus accost me, Of the loose hair and wizened face,
Me of the wasted flesh? Why do you, fathers, tease me thus? me who
With loss of strength, have shed my births; Shedding my pride, I have become
A devotee, one who, As Cenna Mallikarjuna's bride, Have lost my very sex."
No. 149, *Vacanas of Akka Mahadevi*)

And yet to those who are shameless and torment her, to them she tells to their face thus:

b) Noduva kangalige roopimbagiralu
Neevu mananaachede bandiranna!...
"As loveliness appeared Before the eyes that see, you came,
O brothers, with unblushing hearts, You came, like one who's mad,
Towards the sweetness of the voice you heard.
Enchanted by a woman's form, you came. Unthinking what might be, you came,
Forgetting that this organ is a tube, That oozes seed...
Forgoing the transcendental Bliss Through foolishness,
In ignorance of what its reason be Though knowing that this lust is fit for hell,
Without disgust you came...
All other husbands than Cenna Mallikarjuna
Are to me brothers: fie, go

away you fool!"
(No. 136, *Vacanas of Akka Mahadevi*)

From the forgoing statements of the vacanakaras it follows that, "Price has not gone to those species which have specialized in violence but to those who have co-operated in the enterprise of life environing them."

It is a fact that we live in a web of environmental relations. So, those who can care for the well-being of all living and nonliving beings must so create an environment as to enhance the intensity and greatness of life in general and that of humanity in particular.

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The mother should be dear to us not for her own sake, but through God; the son should be dear to us for his own sake but through God; everything should be dear to us not for its own sake but only through God. Love for God thus becomes the central and highest virtue.
(Gurudev in Pathway to God in Hindi Literature, p. 63.)

PHILOSOPHY OF MEDICINE IN ANCIENT INDIA

SOME REFLECTIONS ON AYURVEDA

-Dr. P. K. Khare
Dr. Ajay Kumar Ghosh

In the vedic medicine, causes of disease were not attributed to physiological functions but to external forces or influence of malefic agents. "The Atharvaveda medicine was classified under two broad groups namely Bheshaja or Micro-religious therapeutics and Yatu or Adhichara or aggressive witchcraft and sorcery.

At the outset, We must make a true confession that this paper is not of a seminal kind rather an attempt has been made to trace the history of medicine in ancient India texts with an emphasis on one of the most trusted branches of Indian medicine, even today, the Ayurveda. The ancient Indians excelled in science of medicine and achieved a very high degree of perfection through their patient powers of observation, generalization and analysis and with exuberant resources, placed them in an exceptionally favourable position to continue their study of this great science. The ancient Hindus attained as through a proficiency in medicine and surgery as many people whose acquisitons are recorded. Their diagnosis is said to define and distinguish symptoms with great accuracy and their"Matera Medica" is most voluminous. It is evident that in the protohistoric Harappan culture, which dominated then northwestern part of the Indian subcontinent for several centuries before

and after 2000 B.C., there was a system of medicine with professional healers.[2]

The hymns of Rig-Veda frequently refer to deities of healing and to the herbs with curative value. The most interesting reference in the Rigveda is to the twins, the divine physicians, Ashvins, who are renowned as great healers of disease and expert in surgical art. The twin divine physicians held an important position in the Rigveda pantheon and about fifty-one hymns have been dedicated to them.[3]

The Atharvaveda, the oldest literary tradition of Indian medicine also prescribes various reliefs from diseases in the forms of prayers, incantations and charms, along with herbs. "Chief concern of this veda is daily life of the people hence health and sickness occur here specifically and medicine is involved within this framework".[4] The Atharvaveda enumerates a large variety of diseases including consumption, scrofula, ulcers, dysentery, jaundice, boils and swelling, wounds, rheumatism, fractures, lunacy,senility and snake & insect bites to mention a few.[5]

In the vedic medicine, causes of disease were not attributed to physiological functions but to external forces or influence of malefic agents. "The Atharvaveda medicine was classified under two broad groups namely Bheshaja or Micro-religious therapeutics and Yatu or Adhichara or aggressive witchcraft and sorcery.[6]

The two epics, The Ramayana and The Mahabharata, refer to military surgeons and physicians attached to every king.The Buddhist and the

Jaina texts, which are in Prakrit and Pali, throw ample light on the various branches of science including medicine. They offer significant and valuable progress made in the realm of science and also throw light on the scientific temper already existing in ancient Indian mind.

Buddhism integrated medicine into the religious doctrines and practices. The Jataka literature specifically suggests that medical professional's would find out the causes of the disease and then the patient which initiated a new approach to medicine. Presumably under the unbiased environment of Buddhism which emerged as an alternative to the hierarchical and inegalitarian ideology of the Brahmanical orthodoxy[7] socially stigmatized medical men secured a position of dignity and were able to pursue their vocation. The Arthshastra rightly indicates that there was a trend towards secularization of medical profession though Atharvavedic magic and mysticism did persist.[8]

An important Buddhist text Milindapanho refers to ninety-eight types of diseases.[9] Buddhist literature points out the great universities located at Takshashila, Kashi and Nalanda wherein all sciences and arts including medicines were taught. Jeevaka, a well known physician, surgeon and paediatrician of Buddha's time is mentioned having attended on Buddha.[10]

We have instances of Indian medicine dealing not only with human but animals also called veterinary art. A word with regard to the Veterinary art, which was translated from Sanskrit by the order of

Ghayas-ud-din Mauhammad Shah Khilji. This rare book called Kurrat-ul-mulk was translated as early as 1381 A.D. from a original styled salotar which is the name of an Indian who is said to have been a Brahaman and the tutor of Shushruta".[11]

There is a large body of medical literature in Sanskrit and some of the principal works are named by Arabic writers having been known and translated at Baghdad in the ninth century A.D. These works comprise all the branches of medical science, surgery included and contain numerous instances of accurate observation and judicious treatment.[12]

It would be appropriate to sum up the history of Indian medicine in the words of William Hunter who says, "Indian medicine dealt with the whole area of the science. It described the structure of the body, its organs, ligaments, muscles, vessels and tissues. The *"Matera Medica"* of the Hindus embraces a vast collection of drugs belonging to the mineral, vegetables and animal kingdoms, many of which have now been adopted by European Physicians. Their pharmacy contained ingenious process of preparations with elaborate directions for the administration and classification of medicine.[13]

Ayurveda has been regarded as the most ancient science of medicine of Indian origin. Its origin lies in the remotest antiquity. "the Ayurveda is concerned mainly with healthy life and prevention of disease and senility."[14] Sometimes, it is called science of life or science of longevity.

The Ayurveda system of medicine has gone through

many phases in its evolution. The first phase may be traced back to the prevedic period in which the birth of the Ayurveda is attributed to Lord Brahma, the first member of the traditional Hindu Trinity and the fountainhead of all learning".[15]

The second and important stage in the evolution of the Ayurveda is in the Vedic period where the earliest medical knowledge is preserved in the Atharvaveda, "The science of the Ayurveda is an Upanga of the Atharvaveda"[16] where the eight branches of the Ayurveda are mentioned.

The third phase extends over several centuries and is characterized by the appearance of many systematized treatises on the subject of the Ayurveda by different Rishis.[17] The different interpretations found expression in a number of texts on the subjects in this phase. The six disciples of Atreya developed the school of medicine known as Atreya Sampradaya and wrote separate Samhitas of their own. (The six disciples are Agnivesha, Bhela, Jatukarna, Parashara, Harita and Ksharpani). The two texts considered as authentic & basic standard text book of the Ayurveda representing both the sections of surgery and medicine are the Shusruta and the Charak Samhita. "In the classical medical texts of Charak and Shushruta rational system of medicine attained a solid footing where a major shift from scripture orientations to rationality of approach is seen".[18]

The Shushruta Samhita is important for its full treatment of surgery. "Sushruta is credited for developing operative technique for Rhinoplasty and is considered

as the pioneer plastic surgeon in the world".[9] He has mentioned 101 kinds of blunts and 21 kinds of sharp instruments for effective surgical operations.

The Charak Samhita is the most trusted text on the classical Indian medicine. It is a revised version of a treatise written by Agnivesha known as Agnivesha Tantra. It is an exposition of the Ayurveda defined as the science of the causes. We have ample information about origin of medical science, the fundamental causes of the conception & birth and of physical deformities.

The other Ayurvedic texts of immense importance are the Bhela, the Kaashyap, the Harita Samhita and Agnivesha Tantra written earlier than the Charak Samhita. The texts written after the Charak Samhita are the Astangahridaya of Vagbhata (600 A.D.) and the Madhav Nidana (700 A.D.) circa.

Though the exact date about the origin of medicine science in Ancient India is marred by controversy, no one can deny its existence from time immemorial. The Vedas and the other sacred pages of our Ancient India always talk about the golden past of medicinal science, particularly the Ayurveda. Around sixteenth - seventeenth century A. D. Ayurveda tradition continued as vigorous and expanding scientific tradition where emphasis was given more to the scientific orientation of the Ayurveda in the true sense of modern medical science. Hence the reconstruction of the history of the Ayurveda is pertinent and also the need of the hour.

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My Atman shines before my eyes
In infinite vestures bright,
Sesa's coils and moonlight clear,
Are granting superb delight,
Pearl-network and diamond dust,
With a glittering splendour nice
Circle blue in a circle white
Are seen through Master's grace.

-Gurudev on Bhausaheb Maharaj's Grace.

Shri K.G. Katwey Memorial Lecture:

INDIA IN AN ASIAN MILLENIUM

- Dr. Nitin Khot

The defining feature of the 21st Century might well be the renaissance of the very same oppressed peoples - starting with the much oppressed Asian peoples - and the dawning of the 'Asian Age', at least in the first half of the Century.

If the distinguishing feature of the 20th century was the emancipation of millions of people from the yoke of colonialism and a drawing to a close of the age of imperialism, then it is quite likely that the defining feature of the 21st Century might well be the renaissance of the very same oppressed peoples - starting with the much oppressed Asian peoples - and the dawning of the 'Asian Age', at least in the first half of the Century.

This might appear to be a heroic prediction - for any prediction today is always subject to the 'black swan' possibilities and, anyway, these are times like no previous time in human history ... when events are occuring at a frantic and blurring pace. Forecasting, especially economic forecasting, seems somewhat like a silly pastime.

One only has to look back to, say, 1990. The shape of the world was so unlike what it is today. The dismantling of the Berlin Wall and the splintering of the Soviet Union had made the world - 'unipolar' -, as they

then said. There was only one undisputable Superpower - and in the foreseeable future there were no challengers.

A blueprint for the future was put together by eminent scholars in America, amongst them Donald Rumsfield, Dick Cheney, Thomas Weisskopf, et al. This document was known as the 'Project for a New American Century' (commonly abbreviated as ***PNAC***). It spelled out the New World Order, to come. The 20th Century, it stated, was unarguably, an American Century. The 21st Century too, will be an American Century. The United States, they argued has the world's largest economy supporting the most awesome military machine the world has ever seen, with "full spectrum superiority'. To support this thesis, *'a 500-year study of Power'*, by Paul Kennedy, was pressed into service. "Victory (in war)" Kennedy[1] claimed, "has repeatedly gone to the side with the most flourishing productive base".

Since the US economy in the 1990's could support a defence budget that was more than equal to that of the next 16 countries put together, the PNAC concluded that this power could be successfully projected across the globe throughout the coming (21st) Century.

Opposed to this upbeat statement of objectives was India's sorry plight. Reeling from crises to crises, the Government had been left with no option but to ship 47 tonnes of our 365 tonnes of Gold reserves to U.K. to secure a loan to cover about six weeks of oil imports.

All hope had been dissipa-

pated. India was written off - as a "basket case", a "failed economy". Our leaders had been derided as "men of straw" by Winston Churchill. Now they were likened to T. S. Eliot's "Hollow men". India was a *"shape without form, shade without colour/Paralysed force, gesture without motion.*

Cut to 2010 and we find the vaunted American economy well and truly 'on the ropes'. 13,807,528 people in America are officially on the streets looking for work. The actual figure is 24,638,642 ! One-seventh of America is officially below the Plimsoll line (of poverty) and surviving on food stamps.

The US GDP may be $14.569 trillion, but US National Debt is $ 14.128 trillion, which amounts to $45,462 debt for every single citizen and a staggering $127,515 for every US taxpayer. (See. Fig. 1).

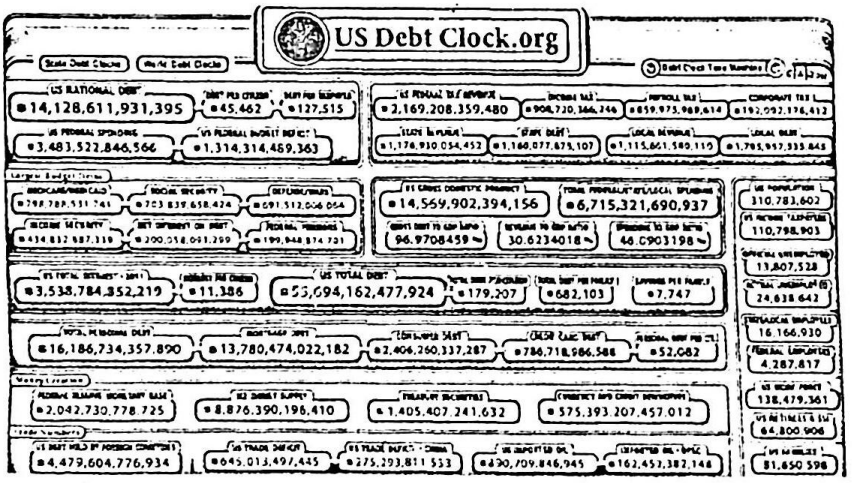


Fig. 1

By way of complete contrast, India and China are cruising at what must appear to be stratospheric rates of growth, having attained 'escape velocity'. Sustained growth of this magnitude, in India, is pushing down poverty by an astounding 3.3% per annum since 2004 (according to a recent economic study by Arvind Panagariya and Poonam Gupta).

India's 'middle class' will soon swell to 267 million (NCAER's figures, 6/2/2011), and, whereas this 'middle-class' earlier looked a bit pathetic - like Laxman's "Common Man", today this class considers itself a driver of change in the country.

In 2010, "Fortune' listed 333 'dollar billionairs' in Asia. Of these there were 69 in India (128 in China) -almost all 'new money'. Just one of them, Ratan Tata gave Harvard a $50 million cheque in September 2010, the largest single donation in Harward's history.

Above all, India with its inclusivist policies is rapidly climbing up the Human Development Index (HDI) Chart - and is expected to enter the High HDI bracket some 15 to 20 years from now - just 75 to 80 years after Independence.

Not only did India bring back all 47 tonnes of gold within a year of shipping it out (in 1991), it has purchased $6 billion worth of gold from IMF in June 2010 to make the Reserve Bank of India one of the world's 10 richest banks. Our foreign exchange reserves are now $ 298 billion (RBI Bulletin, Dec. 2010). India is the second highest source of foreign investment into the US and the ninth largest destination for all foreign-investment. This has led the Heads of State of

the five permanent members of the Security Council to visit India in the second half of 2010 with Mr. Barack Obama pleading with us to create jobs in the USA.

India is welcomed into the elite Nuclear Club - The NSG - despite its refusal to allow the IAEA to inspect its nuclear installations - and invited to both possess nuclear weapons and engage in nuclear commerce.

In another part of Asia, a similar 'tectonic shift' has been taking place. Around the time the Americans put together their P.N.A.C., China's Academy of Sciences put together a document - called Comprehensive National Power (CNP), to work on the concept that economic and technological security being the surest guarantee of national security.

What China has achieved since then is simply 'mind-boggling'. About 25-30 years ago, the Chinese economy was smaller than India's. Even in 1990 its per capita income was lower than India's. Even more critically, the "Cultural Revolution' had devastated its institutional structures. China had no Central Bank, no stock market.

Today China's economy - at $5 trillion is over four times India's - at S 1.25 trillion. In 20 years, as Raghav Bahl puts it, in his "Superpower" book, this country has not only overtaken us - but has economically reduced us to a quarter of its size! China's foreign exchange reserves are S2 trillion, the US owes it another S4 trillion.

Its double digit growth has continued into the third decade.

Hey, whatever happened?

Was it not supposed to be a 'unipolar' world? Where did the "New American Century" go?

And, ...whose kiss caused these two Asian Sleeping Beauties to wake up?

Why was the American Triumph so short-lived? (The Romans, it is said, had a slave standing next to an all-conquering Roman general returning to Rome in triumph, whose duty it was to whisper into the Conqueror's ear - "Remember, thou too art mortal".)

But above all, has such a complete churning in so short a span of time, ever taken place before - with the 'last becoming first' in just about twenty years? Not perhaps since Humpty Dumpty fell off his wall has there been so vertiginous a fall as now when Russia, America, Greece, Ireland, Spain, Portugal, UAE and many other shining economic powers who once rode in triumph showing us how mortal they are.

In such a Protean span of time, it is indeed very hard to make any predictions...or to assert that we are stepping into an "Asian Age". But social scientists, cannot, as Hegel often berated them, remain like "the Owls of Minerva", who come out after the day is done!

So let us brave all risks and cast a forward glance.

One of the first observers to alert the West to the fundamental shift in the world's economic centre of gravity was President Clinton, who, before he demitted office in 2000 said, "I would like to believe that the coming century would be an American century. However, I am afraid that is not going to be so. I see the rise of several economic powers, like

China and India, who will share eminent domain with us".

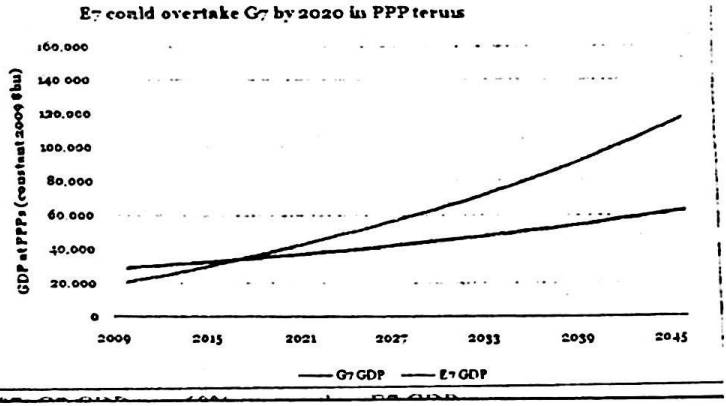
Then came the well-known Goldman-Sachs' BRIC Report, which has been followed up by several studies, all which point in the same direction. All the studies indicate that the world will not revert to 'unipolarity' and that the US, like the once all-conquering West Indies Cricket team, will slowly decline to ordinariness.

Niall Ferguson[2], another historian of the Kennedy school likens this decline to the decline of the Ottoman empire, ***"we are indeed living through a global shift in the balance of power, very similar to that which occurred in the 1870s. This is the story of how an over-extended empire sought to cope with external debt crises by selling off revenue streams to foreign investors. The empire that suffered these setbacks in 1870s was the Ottoman. Today it is the U. S. ... the financial shift will soon be followed by a comparable geopolitical shift in favour of the new exports and energy empires of the East."***

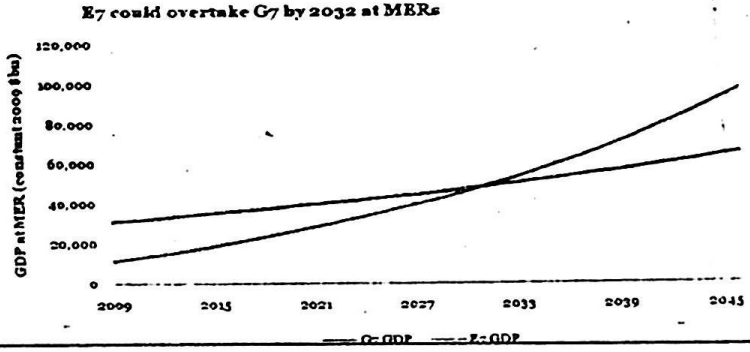
Reinforcing this shift of global economic power is a recent study (January 2011) of Pricewaterhouse Cooper. Using trend analysis with hard country statistics they have come up with rather interesting results.

The financial crises of 2008 has rapidly shifted global economic power from the top 'G7'[3] countries to the 'E7'[4], or 'emerging 7' countries. Adjusting for purchasing power parity, the E7 economies will be collectively larger than G7 economies by 2020 with China having overtaken the US.

GDP at PPPs projections

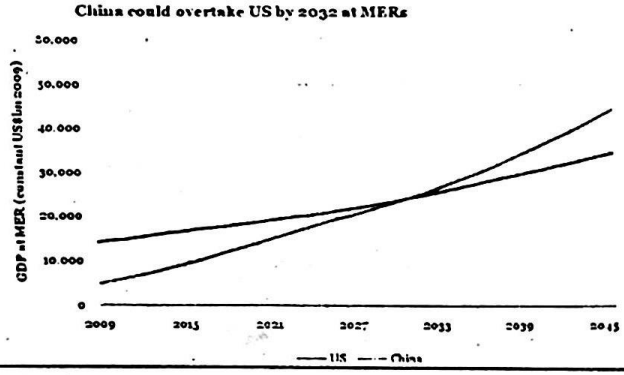


* In 2007, G& GDP was 60% greater than E7 GDP.
In 2010, the gap had shrunk to 35%.
Between 2020 and 2030 the process of overtaking gathers momentum.
By 2030, E7 GDP is 44% greater than G7 GDP.
By 2050, E& GDP is twice as large as G7 GDP.

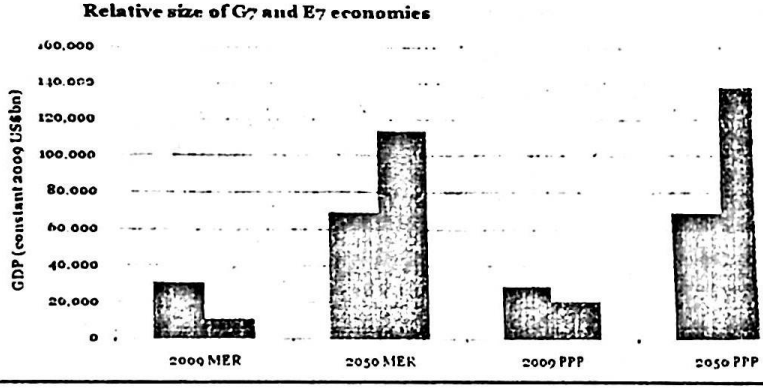


At market exchange rates this process will take slightly longer but the outcome is equally certain. In 2009, total E7 GDP was only 35% of G7 GDP.
Between 2020 and 2030 the catching up process gathers

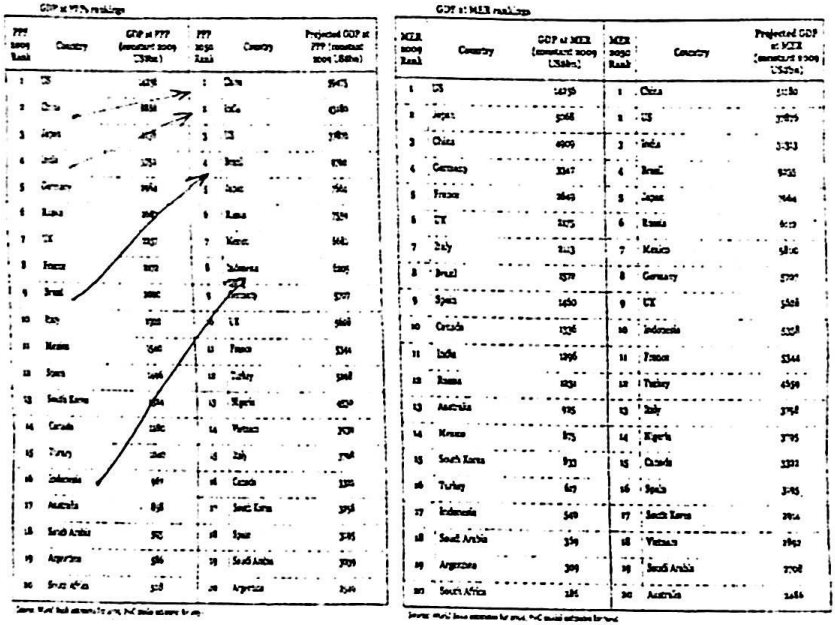
momentum.
By 2030 E7 GDP will be 97% of G7 GDP. By 2032 it will be slightly higher. By 2050, E7 GDP will be 64% larger than G7 GDP.



By 2050, the results are astounding both in PPP and MER terms.



By 2050 E7 GDP will be 64% greater than G7 GDP.
The 'key drivers' in the 'E7' group are China and India. Of the two, India's rate is likely to remain strong even in the last decade of the projections, while China's slows down - due mainly to its one child policy, adopted since 1980.



Note how China, India, Brazil and Indonesia relentlessly move to the top.

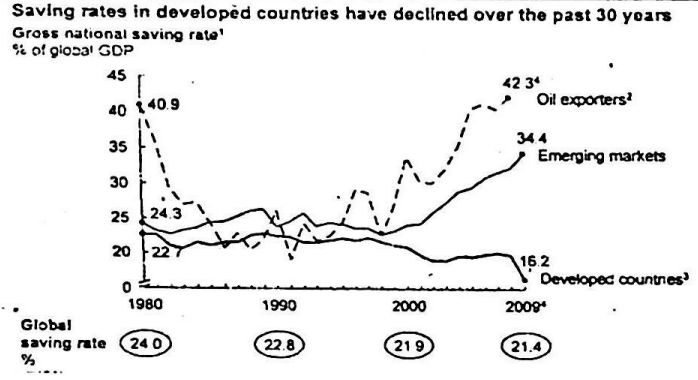
Indeed, the country coming in for special mention is India, which is projected to be the fastest growing large economy in the world upto 2050 with a GDP which will be 14% larger than U.S.'s in 2050 in PPP terms (or 83% of in MER terms). India's trend growth rate will overtake China's sometimes in the next decade, because of its more youthful population.

However, the drivers of change in India are likely to change, with the country become less dependent on 'out sourcing' and more on manufacturing, exports, building on its strong engineering skills and rising levels of education.

How have China and India wrought the transformation?

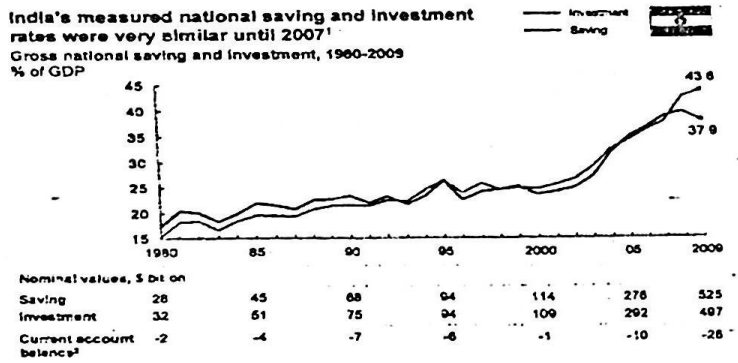
The secret lies in their thriftiness. Millennia of famine and scarcity made both China and India into "hoarding economies" (according to Eli Heckscher).

While the savings rate in the developed countries has declined over the past thirty years, the rate in the emerging markets has gone up.

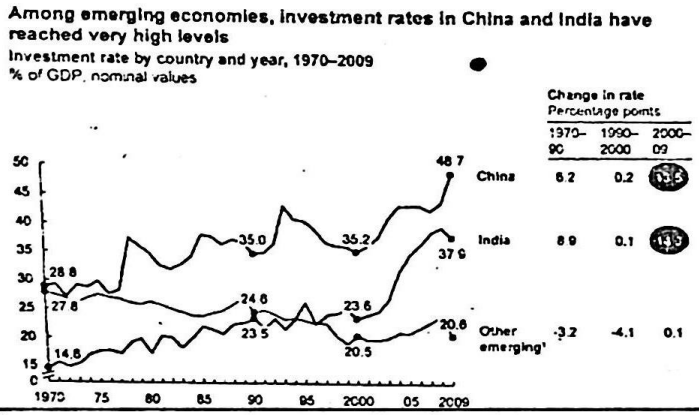


Source: CEIC, Haver Analytics, McKinsey Global Institute.

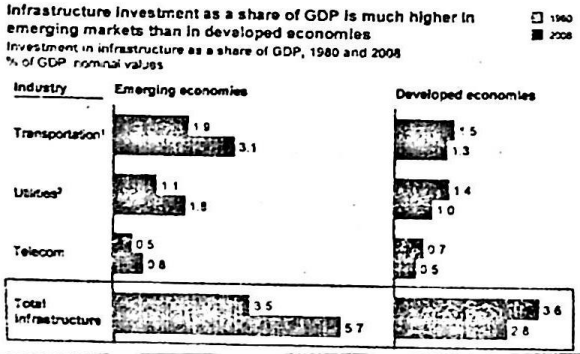
In 2008, China's savings (government, Household and corporates) saved $ 2.3 trillion in nominal terms, equal to an astounding 53% of China's G.D.P. (I.M.F. figures). India's savings rate has kept increasing steadily, keeping pace with its investment but has shot up in last four years to reach about 34.4% of GDP.



Both India and China have therefore been able to finance ever increasing levels of investment indigenously. China's investment level rose from 35% in 1990 to 43.9% in 2008 and in 2009 reached 49% India's investment rate rose from 23.5% to 39.5% of GDP in 2008.



Much of this investment has been going into infrastructure, which has a long-term benefit.



Two sectors that will attract heavier rates of investment in future are residential real estate as India's urban population grows, and climate control, which, as India and China jointly demonstrated at Copenhagen, they were prepared to tackle pro-actively.

The data, therefore seem to suggest that China and India, prominently among the 'E7' group are likely to assume the economic hegemony of the world in the next few decades.

Will this be a 'de ja vu'? It does seem so since, according to Angus Maddison[5], the famed British economic historian who calculated world GDP all the way back in 1 A.D., India's and China's combined GDP in 1000AD was some 50.5% of world GDP - a share that was retained up to 1600 (when it was 51.4%). By 1700, China's GDP has fallen but India's had climbed to 24.4 % of world output. It only began to decline as the Industrial Revolution in the West and colonialism began to impact on the Indian economy.

So, in some ways, the 'New Norm' will look much like the 'Old Norm'.

This is not surprising. The Chinese, right from Confucius' days have always believed in the cyclicality of change, ushered through the Yin-yang dialectic. Mao Zedong expressed this succinctly when he wrote in 1961 - ***"any development is not in a straight line, but in the shape of a wave, or a spiral".*** The people of this subcontinent too have always believed this. Even 'yugas' are cyclical.

So what will the age that is unfolding look like? Will any of this wisdom gathered over 5000 years of continuous civilization, find expression in Asian policies? Will anything be different in emphasis?

Well, given the basic fact that in all those 5000 years neither China nor India have ever had to resort to war to conquer territory, it will probably be a more

peaceful age. While the Indians had the high Himalayas to defend the civilization from the warring hordes, the Chinese had to build the Great Wall. Indeed the Chinese Ambassador to USA once explained to the Senate how India, through Buddhism, conquered the whole of Asia, ***"without sending a single soldier across its borders".***

In contrast, the very cut and thurst of the West from Alexander's day, has been aggrandizement. There is a story told of how Alexander was completely ignored by some peace loving Jain monks - and then rebuffed by them - to which he is supposed to have said, ***"Truly, Selecius, what a strange country is this !"***

The history of Western civilization is a history of conquest, slavery, apartheid, abo-hunting, concentration camps, nuclear bombs and relentless war. Indeed, it is speculated that there has not been a single day in the 20th Century when Western armies were not at war in some corner of the globe.

To the extent that the diminishing western economic power might see the closing of the Western age, it shall probably be greeted all over with a sigh of relief.

The Asian Age might well have gentler waves of movement. Even today, China and India have displayed a positive desire not to compete against each other for resources. China did not make a bid against India for Britain's Imperial Energy - and India returned the favour by staying away from Syria's Tanganyika OTI. And at Copenhagen both countries spoke with one voice.

The Age might end up sho-

wing greater respect to the environment that hitherto, given our traditional respect for trees and animals. Already, the Chinese have settled one million people on an island off the coast of Shanghai where not one litre of carbon fuel is burnt. This is a mute signal to the world that the world's greatest carbon emitter is also capable of controlling it.

The Asian Age might also see the introduction of happiness as an important policy objective following Bhutan's visionary King's suggestion. He has worked out the details of the 'four pillars', the nine 'domains', and the 72 'indicators of happiness. The new 'indicators' are also beginning to seem more relevant. For instance, if a forest is cut down and the timber used for furniture, GDP goes up, but GNH (Gross National Happiness) goes down.

In the Asian Age, there will probably emerge a new dynamic in business as the Triple Bottom Line (or '3BL'), matches profits with care for the planet and its people. C.S.R. is so completely, if not, uniquely Indian, and Indian corporates are displaying an innovative zeal in developing new initiatives in C.S.R.

Amartya Sen, in his, 3rd August, 2003, Vigyan Bhavan 'Development as Freedom' speech procla-aimed the Buddha to be 'the greatest Indian of all time' for the compassion that he displayed at his first contact with human misery. This is the stream of compassion into which Indian corporates are now tapping.

These are some of the important roles that India may play in the Asian Age, if it plays to its potential. But will India play to its potential? Will it live up to its promise

The answer comes in one photograph by Henry Cartier-Bresson.

⇦ ***A defining moment for India.***

The Year : 1966

The Venue : Thumba, a sleepy little village on the Kerala coast.

The time 4:30 p.m.

The occasion : Indira Gandhi was to press the launch button at 6:10 p.m. to lift India's first rocket into space...***and there was no vehicle to transport the rocket cone to the launch pad!***

A young scientist C. R. Satya, working for the Thumba Equatorial Rocket Launching Station, headed by Dr. Abdul Kalam, found a cycle standing nearby and grabbed it to transport the rocket cone to the launch pad.

At 6:10 p.m. the rocket sailed off into the blue sky of our dreams!

This single moment captures what change has been taking place across this land.

The old cursed Indian capacity for survival against all odds - flood, famines or invasions - is now being blended with an intensity to win. And win - as in the Commonwealth or Asian Games, against impossible odds.

There is another positive sign. This age is throwing up a fire burst of opportunities - and no people have displayed greater acumen in spotting business opportunities - than Indians. Take

the millions of unskilled unemployed youth who rushed to the Middle East (West Asia) from the 1970s to milk the oil bonanza or the millions of educated youth who have monopolized the world's outsourcing trade.

The world is turning to Indian labour - and Indian management is stepping up to be counted. The shareholders of Corus Steel, for instance first voted for Indian management, and have now voted to adopt the Tata logo. There are, they say, one billion customers in Africa, Asia and Latin America,etc., waiting for the Nano - designed by Mohan Wagh, and soon to be electrified by J. J. Irani.

It seems that we will prove equal to the task of reshaping the age that is dawning.

In May 2004, James Mecklai had this to say of India ***"Just as the horizon shimmers when the sun is cimbing up India is shimmering at a new dawn in its history. And just as it takes several hours for the sun to rise to its peak in the heavens, it will take some time - a couple of decades perhaps -before India rises to the crest of this particular cycle in world history.***

I estimate that India will be truely shinning - at its peak in the heavens in some 20-25 years.

I can't wait. Come it's time to disco !"

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-Dr. Nitin Khot,
Fort, Belgaum.

REBUILDING SOCIETY

B. G. Patil,
G. B. Nandana

Abstract :*Society in the past consisted sage like people. Indian Mythology has glorified them as a race of immortal beings. They led a glorified way of spiritual life with standard norms of social behaviour and adherence to higher values of life. Presently there is a drift from the golden past when society stands on slaved under the bondage of vices. There is a moral and spiritual crisis and hence a crises of character.*

The contemporary society is in transition. There is an awareness amongst the present generation that they should rise to the occasion and come forward to reintegrate themselves into one world society. The spiritual institutions like Brahma Kumaris World spiritual University exhort the awakening of human souls from the symbolic slumber of body consciousness and to adopt Yoga consciousness and to adopt Yoga as the method of rightful communion of souls with the supreme soul. The vision of the spiritual approach is to evolve a new and a better man and a new and a better society.

Keywords : Yoga, Crises, Vices, Knowledge.

Introduction :

The Contemporary society is plagued by gross social inequalities and disparities of class conflicts, racism, and casteism have vitiated the social system. The social atmospheres is dominated by social turmoil, feudalistic bossism monarchial curbs on individual freedom, dictatorial tyranny or

democratic indecissiveness, divisionism and political confrontations.

Society is confronted with another malady in the form of consumerism which comprehends propensity to accumulate commodities, cramp the soul and degenerate into the morbid derive to make a fetish of external goods of life. Consumerism arms at having more of every thing. This leads to reckless exploitation of natural resources and endangers the coming generation on this earth. The continuing multiplication of wants associated with the spread of materialistic philosophy of life which has brought the world to the brink of a major disaster as in the ecological crises. Natural resources are being deplete at a faster rate. Scholars and thinkers in industrially advanced countries have realized that consumption should be severely regulated. Man has moved from necessities into comforts and from comforts to luxuries forgetting the process of the supreme source of comfort and bliss. "Technological revolution has given the human world much of its economic prosperity. Bereft of moral tenor it has brought in its wake social inequalities horrendous wars, persecutions, atomic destructions and of late ecological crises" (Kapur Satish K.)

The Present Society A Drift From the Golden past :-

The social evils in the present day society indicate a drift from the golden past when the society in the past consisted of sage like people with better and higher enlightened intellects. The Indian mythology has glorified them as a race of immortal beings. With standard norms of social

behaviour and adherence to higher values of life, they were leading a glorified way of spiritual life also with the fullest material prosperity at their command. We hear about the Jnanakand of Sanathana Dharma. It is said that their social concept is that of one world society, which represented a superior society, one meaningful culture and civilization and one world government with righteous rule of law.

The human spirit today stands enslaved under the bondage of vices and that is the true nature of mankind's present day moral and spiritual crises. All social evils that have cropped up have created a contradiction of confusion in our human affairs. They have in fact originated, sprung up and grown from the basic evil of the crises of character or crises of spirit. Presently it is "a society which has become outdated and in fact outlived for all practical purposes. Dangers of elemental and environmental pollution, population explosion, atomic annihilation urbanization, medication, moral and mental degradation and above all spiritual degeneration are all challenging its very existence and are growing more and more threatening its extinction. *(Shukla Ram Rishi B K).*

The society of Tomorrow : The contemporary society is in transition. At this most critical stage of our human history the consciousness of the 'Family' of men, the concept of human oneness of one world community has again come back to us in the minds of our enlightened fellow beings. It is true that avoid all sorts of divisions and distractions conscious among us have begun to feel and say that we of the present day mankind

are groping in the dark, that our world society is sitting on the mouth of a volcano we along with our society may very soon be effaced from this earth if we don't rise to the occasion and come forward to reintegrate ourselves into one world society our social concept is to see the society as an object which stands in between man and world and which integrates the two to keep the cycle of this universal creation moving.

Rebuilding the Society

The spiritual approach of institutions like the Brahma Kumaris world spiritual university is the real solution in the direction of awakening human souls from the symbolic slumber of body-consciousness and the horrifying nightmare of infection by accompanying vices. Yoga as the method of rightful constant communion of souls with the supreme soul is adopted by the university. The university started classes in Godly Yoga and Godly Knowledge with the objectives of realizing.

That soul consciouness becomes an accomplished fact in the lives of spiritual adherents or students.

That our souls are absolved from the bondage of vices.

That life ultimately becomes virtuous and through an ideal way of living foundations for a superior way of life with a superior society living in complete amity and perfect prosperity are well laid.

The approach has properly diagnosed the true nature of basic social malady and has discovered the internal spiritual ailment of mankind. It has put into action a planned programme of spiritual hearing and there by true character building

process has been put into action. It has been a programme to rejuvenate the spirit of man and to relighten the intellect. The programme has aims at sublimating the mind of the person and to recreate the nature so as to reform our norms and habits and thereby to transform the individual into a glorified uplifted personality from the previous fallen one.

The vision of the spiritual approach is to evolve a new better man and a better society out of the old inferior man and inferior society. Its ultimate aim is to help build a new mankind which believes only in the concept of one world society which transcends all barriers of colour and creed, race and religion, faith and philosophy.

Conclusion

Society in the past consisted of sage like people with standard norms and social behaviour. It represented a superior society one with meaningful culture and civilization. The present society is characterized by an enslaved human spirit under the bondage of vices leading to a crises of spirit and character. It is confronted with the twin problems of social inequalities and intense consumerism. Economic prosperity has led to erosion of ethical values and ecological crises.

Contemporary society is in transition. A number of conscious and enlightened people have emerged on the social front for awakening human souls from symbolic slumber of body consciousness. Among them the Brahmakumaris of Ishwariya Vishwavidyalaya have discovered the true nature of basic social malady. With the Yoga method they have put into

action a programme of sublimating the mind of persons and transforming the individuals into a glorified and uplifted personality. This holds the hope for rebuilding the society.

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Sri Rambhau (Gurudev) had some brilliant experiences. Once in 1908, he was reading Carlyle's Sarter Resartus, along with a couple of friends in the bungalow of Prof. Wodehouse. Suddenly he saw a huge expanse of Light outside the window facing *Alandi,* reaching the sky. At once he got up from his seat. All others also saw the Light and got up from their seats. This supernatural phenomena continued for a few minutes.

He had once a vision of the Spiritual Sun. Golden and blue spiritual Stars shone before his eyes. The wonderful vision of the Spiritual *Sesa*-Serpant- sent a thrill of joy in his bosom. Once when he was witnessing a cricket match, the vision of the whole firmament filled with golden Stars flung him in an ocean of astonishment and delight. This extra-ordinary experience immensely stirred his curiosity and impelled him to ascertain the veracity and value of this experience. He went through the *Raja Yoga* of Swami Vivekanand within a couple of days.

ETHICAL VALUES IN BASAVA'S PHILOSOPHY

-Dr. B. H. Gujalar

According to Virasavism Siva and Sakti are considered to be the fundamental categories which are necessary for the creation and preservation of the world. Sakti is power and is intimately related to Siva. Analogically Sakti is in Siva just as the fragrance is in flowers.

Virasaivism is one of the most popular religions in South India, particularly in the Karnataka state. Etymologically, the term 'Virasaivism' means knowledge of the identity of the individual subject (soul) and the ultimate reality and the term also implies the knowledge one gets from the study of the scriptures in order to find peace of mind.

According to Virasavism Siva and Sakti are considered to be the fundamental categories which are necessary for the creation and preservation of the world. Sakti is power and is intimately related to Siva. Analogically Sakti is in Siva just as the fragrance is in flowers.

Siva with the help of Sakti creates the world and also sustains it. Jiva or individual soul is consubstantially identical with the supreme being and the aim of man is to realise God in the self in this life itself, and in order to realize the goal the Virasaiva vacanas have presented the doctrine of satsthala (the way of six stages) and the five fold ethical code (panacaras).

According to Virasaivism the term 'sthala' means stage or place and accord

ingly, the compound term means 'six stages'. However the stages are the six spiritual stages which the aspirant is expected to traverse gradually. These spiritual stages are technically called:

1) Bhakta-sthala or the stage of the devotee.
2) Mahesha - sthala or the stage of the Masterly endurance.
3) Prasadi sthala or the stage of divine grace
4) Prana linga sthala or the stage of the will power
5) Sarana sthala or the stage of complete surrender
6) Aikya sthala or the stage of spiritual union or experience of oneness with God. According to the doctrine of satsthala, avidya or ignorance is considered to be the cause of human bondage. And in order to attain liberation from the bondage one has to strictly adhere to the doctrine of satsthala. There is belief that the soul has forgotten its real nature due to avidya (ignorance) and it cannot realize its spiritual nature in a single stage or step.

There is another equally important moral doctrine known as pancacara which is necessary for realization of spiritual God.

The term pancacara designates, broadly, speaking important ethico religious code of conduct. They include both what can be called technical acts or religious rituals which an ardent Virasaiva cannot avoid or neglect or postpone the ethical codes.

These five acts, as enumerated by the vacana writers, are (1) sadacara (good moral conduct) (2) bhrtya-cara (polite behaviour) (3) ganacara (duty towards the community) (4) Sivacara (which is partly religious and partly ethical) and lingacara is an exclusively religious mode

of practices.

Normally acara means conduct, behaviour or manner of action towards others. However if human conduct is normally classified as good and bad one. Acara namely signifies good conduct, whereas Anacara or duracara means bad conduct. That is to say that the ethic of the vacanas provides certain criteria to draw a line of demarcation between good conduct acara and bad conduct (anacara). Vacanas are considered to be authoritative scriptures: the authors of the vacanas composed the vacanas on the basis of the spiritual experience reason and common sense. For instance Basavanna in the following vacana is quite explicit regarding the destination between good conduct and its opposite.[2]

Look the world of God is not different from the world of mortals
To speak only truth is heaven,
To only speak falsehood is hell,
One good conduct is heaven
And bad conduct is hell
O Lord Kudala Sangama
Thou art the authority
(Hiremath R. C., 1968, pp 63.139)

In the above vacana the terms are empirically significant that is to say that forms of behaviour are escalated by using mythological or religious terms in empirical contexts such as heaven and hell. And conversely religious or mythological concepts are empirically significant.

A brief analysis of the rules of five fold conduct (pancacara) is presented as follows :

1) Sadcara (right conduct) states the essential qualities(virtues) which the individual should possess in order to lead a life helpful

to individual and the society. Basavanna states the rules of conduct as follows : Don't steal, don't tell lies (untruth). Don't get angry. Don't be impatient to others. Don't praise yourself, don't degrade others. This is being pure within and this is being pure externally. This is how you have to learn the grace of Kudala Sangamadeva.

2) Bhrtyacara : (rule of polite conduct) the individual should regard himself as a servant of a society and every individual must respect each other. Here there is a paradox of humility or humbleness. Every sarana or devotee as an individual must feel that an individual is inferior to the devotees of Siva. But it is also said that no one is superior to a devotee of Siva. The bhrtyacara enjoins the individual to cultivate the right spirit of unity among the individual for meaningful coexistence in society. Every individual is required to render his service to his society with a humanitarian and selfless motive.

3) Ganacara (rules of conduct for defense) ganacara enjoins on the members of the community that in the event of danger to the devotees of Siva the preachers of Virasaivism and the Virasaiva doctrine, the members of the community should fight for rightful cause. Prof. Sadashivaiah (1967:57) says,

The purpose of Ganacara is to defend another Virasaiva if he is insulted by any one for the reason that he follows Virasaivism. Later on when there was peace in the country and when there was no danger to one's religon ganacara meant the duty on any individual to see that all the people observe the principles of Virasaivism. It was the duty of every one to

bring to the notice of the leader of the community any violations in the observance of acaras.

4) Sivacara as a rule of moral conduct stresses two aspects namely :

a) That there must be complete agreement between thought and action: precept and practice must synchronize. Any deviation from the rule of conduct is wrong (immoral) behaviour.

b) The rule also implies that the devotees of Siva should respect each other and cooperate for the welfare of the individuals and the society.

5) Lingacara is exclusively a religious act concerning the worship of Siva.

The vacanas are the source of moral and spiritual knowledge. The moral or ethical teachings consist of moral imperatives and definitons of ethical ideas the five rules of conduct (pancacara) are about the duties of the individual in society. The ethics of the vacanas is basically normative in character because the vacana writers are mainly interested in the good conduct (acara) of the people which is conducive to the realization of the higher value of spiritual freedom (samarasya).

In order to identify the ethical values in vacanas it is necessary to consider the fragment of some of the vacanas. What is religion (morality if kindness has no place in it? Kindness to all creatures is the undeniable urge and the chief source of religion.

An important ethical vale in this vacana is kindness (daya) which is the basis of any religion. Compassion or kindness is also the defining characteristic of religion in general and morality in particular.

The world of immortals abide and morals. Sojourn

where the untruth prevails rectitude is heaven.

This vacana denotes ethical value namely honesty i.e. speaking truth.
Following are the ethical values in the vacanas :
!) Good conduct (acara)
2) Dharma (religion and morality)
3) Honesty (speaking truth)
4) Compassion (daya) and non-violence : Ahimsa.

According to Basava secularism and spiritualism as two sides of the same coin. For him purity of life was the highest goal of human values. Moral and ethical values reigned supreme with him. He never considered life a ethical or the world an illusion. According to him spiritualization of human race was the only way to redeem the world of all evils.

In one of the vacanas Basavanna said: tell me of what use is religion without compassion?

Be compassionate to every creature that lives, for this is how religion begins. The Lord will not accept those who are otherwise.

In very simple words Basaveshwara put profound thoughts in his vacanas which become the path to be tried out by a galaxy of vacanakaras.[3]

Don't steal : Don't kill. Don't tell a lie.
Don't be intolerant, Don't be ill-tempered
Don't describe your self, don't decry another
This is internal purity and this is external purity and this is the way to please the lord.

In utter simplicity the vacana gives screen profound principles of human behaviour which are most relevant for today than ever before, for both individual and nation.What creates a people out of a popular and an organized society out of a mob or crowd? Homoge-

neity, solidarity, cohesion and commitment to some concept of common good are the elementary ingredients for a sustainable social order and these can be had only when mutual reciprocity and responsive cooperation are accepted as the laws of social life. This mutuality emanates as the social value in vacana literature, ensuring the operation of the principle of all for all and the tenet of cosharing.

The following vacana of Sri Basava propounds this principle drawing examples from the animal world.

When the crow sees a mensal of food it caws aloud and calls its kin to share the feast when the hen sees a heap of corn it gathers all its tribe to share.[4]

Laser than the crow or hen
is he
who vainly calls himself a devotee
but serves not you servants
O Lord Kudala Sangama

A sense of togetherness or sense of belonging is not sufficient to hold a society together. There should be mutual sharing of the boons and bounties that society bestows on its members. One should feel that the sorrows and suffering of other members of society are his own. To share the sorrows and sufferings of others and not to cause pain to others and expect others to share his pain.

Vacanas are nothing but ethical imperatives. May be some time they have negative meaning but they have positive injunctions.
When we are talking about the relevance of Basaveshwara's vacanas in the present scenario we come across such questions. Such as whether these vacanas are significant today. How much of this the or modern society adopted human values?

Vacana ethics as a source of human values, seems to provide holistic framework. Even though vacanas do not claim their authenticity and perfection from any superhuman or divine sanctions their empirical ethics is designed as a set of universal moral value. The vacana ethics is also concerned with legitimate interests of the individuals. Vacana ethics has two interrelated functions, namely, to enrich the empirical life in conformity with moral rules,and to direct the human life towards a spiritual goal.

Even though these vacanas have their own values, the modern society could not understand the meaning of these things, because of ignorance. But these ethical imperatives in the vacanas are based on one's own experience. Therefore they have eternal value. Unfortunately, at present people are disturbed by many social evils, such as communal disturbances, terrorism, etc. In the present situation there is need to adopt the vacanas of Basaveshwara as an ideal so that our society can be protected from such things. A vacana is a pramana i.e. instrumental course of knowledge for ethical values. Vacanas guide the people to choose the right or good conduct. Vacanas also provide necessary information regarding nature of virtues.

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ACTIVITIES OF A.C.P.R.

During
April-June 2011.

1. On 4th, 5th and 6th June 2011, 54th 'Punya Tithi' of Gurudeo Dr. Ramachandra D. Ranade, M. A., Ph.D., D.Litt. was performed at A. C. P. R. Belgaum.
2. On 4th June, at 10-30 a.m., programme started by 'Guruvandana' and recitation of 'Dasabodha'. In the evening 6-30 to 8-00 p.m., Dr. Basavraj Jagjumpi spoke on 'Sharanar Anubhaav'. Shri Suresh Angadi, M. P.Belgaum, and Shri Rajendra Jainji were on the dias. On the occasion, Shri. Suresh Angadi was felicitated by Chairman, Secretary and Trustees of ACPR. At 9-00 p.m., to 11 p.m., Devotional Songs and Meditation was held. Dr. Ramkrishna Marathe anchored above all programmes.
3. On 5-6-2011, from 5 to 6 a.m. Udaya Raag and 9 to 10-30 a.m., Guruvandana and 11 a.m. to 12-15 p.m., discourse of Dasbodh were held.
Members of Lingayat Sanghtana, Belgaum also performed spiritual function at ACPR as a mark of their respect to Gurudev. Smt. Sunita Kiran Patil, Professor of Music - K.L.E. University, Belgaum sung devotional songs on the occasion. Special Lecture was delivered by Shri. A. S. Paschapure, Hon'ble High Court Judge, Bangalore and Shri Suresh Hundre presided over the dias as Special Guest. At 9-00 to 11 p.m., Devotional Songs and Meditation held. Dr. Anand Mulgund - Chief Editor, Pathway to God, Quarterly Journal published by ACPR anchored the above programmes.
4. On 6-6-2011, 'Udaya Raag' took place at 5-00 a.m.to 6-00 a.m. Between 9 & 10-30 a.m., 70 students who have secured first ranks in their respective High Schools of Belgaum City, at S.S.L.C. Examination held during April 2011, were honoured by Dr. Prabhakar Kore, Member of Rajya Sabha & President and Chancellor of K.L.E. Belgaum. Shri Abhay Patil, M.L.A., Belgaum North, Dr. D.G. Kulkarni, Dean, M.B.A. J.G.I., Belgaum. On the occasion, Dr. Prabhakar Kore was felicitated by Shri. M. B. Zirali, Secretary of ACPR, Belgaum. On the occasion, the dignitaries, spoke and encouraged the students to achieve more in their life. Programme concluded by showering of flowers on the feet of Gurudev Dr. R. D. Ranade. On the above all three days, Shri Hanamantappa Maharaj, Tungal, Shri. Adiveppa Maharaj, Belgali, Shri. Tarachand Maharaj, Kakamari, Shri Girishanand Maharaj of Shoorpali, Shri. Lingaraj Maharaj Yallatti, Shri Mallayya Swamiji, Yakkanchi, were present. Large number of followers of Gurudev, scholars, were present on the above three days and paid their respect to Dr. R. D. Ranade.
Chairman, Shri. A. G. Saraff, Secretary Shri. M. B. Zirali and Trustees of ACPR, Belgaum were present on the occasion.

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